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A  
SERMON  
PREACHED  
BEFORE THE KINGS  
MAJESTY at Greenwich the  
15. of June. 1615.

BY  
Master PETER du MOVLIN, one of the Preachers  
of Gods Word in the Church of Paris, and  
newly translated out of French into  
English, by I. V.

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**SERMON VPON  
 THE SIXTEENTH  
 VERSE OF THE FIRST  
 CHAPTER TO THE  
 ROMANES.**

*I am not ashamed of the Gospel of Christ: for it is the  
 power of God vnto saluation, to euery one that be-  
 leeueth, so the Iew first, and also to the Greeke.*



**A**s the Walles of Jericho fell  
 downe at the sound of *Ioshua*  
 his Trumpets: so the Walles  
 of Babylon fall downe at the  
 sound of the Trumpet of the  
 Gospel. For the preaching of  
 the Gospel is the meanes by  
 which God establiseth his

*Ioshua 6. 4.*

Kingdome amongst men, and shaketh, yea razeth,  
 euen to the very foundation the kingdome of the  
 Devill. For as death entred into the world by the  
 care: Euen so it hath pleased God, that Life should

make its entrance thereinto by the same way. And as man fell by beleeuing the word of the Serpent, so it behooued that man should rise againe by beleeuing the word of God. It is no maruaile then, if Satan oppose himselfe against the propagation of the Gospel, and strue to make it odious, since by the preaching of the same, his Kingdome is impeached: he hath inched out the skin of the Lion, with that of the Foxe, adding craft to crueltie, and sophistrie with tyrannie.

Euen as when the Sun returneth in the Spring, with the fresh flowers, and that gay luster, thousands of wormes, and flies are ingendred, which serue for nothing, but to corrupt and consume the same: Euen so, as soone as God hath caused the glorious Sunne of his Gospel to reflect his raies vpon what place soeuer, presently there arise a thousand deceits, subtilties, and conspiracies, ready as so many locusts, and caterpillars, to smother & choke the Truth in her birth, and as it were to stifle the Church of God in the cradle. Before the preaching of the Gospel was published by the Apostles, there was a great Gallymaufrey and mixture of contrary Religions, and yet there was no great opposition, nor taking of armes for matter of Religion. The Romanes after they had subdued any Countrey, carried away captiue their Gods, triumphing thereby ouer strange Religions, and yet notwithstanding did they erect Temples to these their captiue Gods, and so brought into their City  
all



all sorts of Religions. Onely there was not any but Christian religion, with which they could not well accord, this they persecuted with fire and sword. For many falsehoods may dwell together, but truth and falsehood are alwaies incompatible: two false religions will agree much better together, then a false and a true religion. Pilate and Herode both enemies are become friends to be Christs enemies: We see even at this present in Rome Iewes permitted to liue quietly, who notwithstanding maintaine, that Iesus Christ is a seducer and Impostor: They can well indure Turkes and Greeks amongst them; our Religion only, even in Rome can finde no roome; because it alone overthroweth the kingdome of Satan, proposing Christ to be the onely propitiation for our sinnes, his death the onely meritorious sacrifice, and his Word the only rule of our Faith.

But although Satan doe all that he can, yet shal he never obtaine his desires; for as the rayes of the sunne can not be hindred by any stormy winds, because their nature is celestiall: no more can the World and the Diuell ever be able to obscure, and put out the resplendent light of the word of God: because it descends from aboue, from the Father of lights, and is of a spirituall nature.

None could haue spoken of these things out of better experience then the Apostle *S. Paule*, who endured so many travails, and so many hazards, & sustained so many disgraces for the testimonie of the  
the

the Gospell. Notwithstanding being supported with strength from aboue he is not dismayed, hee swallowes downe these bitter pills, he contemneth this contempt, and glories in these contumelies, saying, *I am not ashamed of the Gospell of Christ, &c.*

The meaning of which words doth depend on the exposition of these three points.

1 What the Gospell of Christ is, and wherefore it is so called.

2 What are the causes, which make men ashamed of the Gospell.

3 What were the reasons which encouraged our Apostle, not to bee ashamed of the Gospell, the chiefe whereof he here proposeth, to wit, *the power of God vnto saluation, to euery one that beleueth.*

To beginne therefore with the first point, this word *Gospel* signifies good and happy tydings, whence it followeth, that the Gospell of Christ is the good tydings which not only preach vnto vs, but also are preached vnto vs by Christ himselfe. It is a blessed tyding of which Iesus Christ not only is the subiect and substance, but also the bearer and proclaimer. But that wee may the better vnderstand what the summe & substance of these good tydings is: Let vs lay this for a ground, and foundation. That the good of the Creature doth depend vpon the goodnesse of the Creator, and that the happines of man doth not proceed from any vertue of his own, but from the meere grace of God: And for this reason God created not *Adam* in the

The first point  
Serm. 4.<sup>to</sup> 1.  
pag. 521.  
522.

terrestriall Paradise, but brought him in thither after he was created, that he might learne that he is not heire of Paradise by nature, but that it is God, which of his speciall grace, leades man as it were by the hand, into that so goodly a possession. In the same terrestriall Paradise God planted two trees, which serued as two remembrancers to put him in minde, both of his owne weakenesse, and infirmity, as also of the grace and fauour of God. For the tree of knowledge of good and euill, was a figure of the loue, which informeth man in knowledge of good and euill: the tree of life was a figure of the Gospell which representeth vnto vs the fruit of life, to wit, Iesus Christ, as hee himselfe expoundeth it speaking of his graces and favours, *To him that overcommeth will I giue to eate of the tree of life, which is in the midst of the paradise of God.*

Apoc. 2. 7.

Now therefore if before the fall of man God would by these types that man should vnderstand and learne, that he did not subsist by his owne proper vertue, but by the grace of God; how much more now since that he is fallen from grace by sin? for if a liuing man cannot stand and subsist of himselfe, how much lesse can a dead man raise himselfe vp againe by his owne strength? For this reason God promising to *Abraham* the possession of the land of *Canaan*, which was a type of the coelestiall *Canaan*, would not suffer him to be tenant, to take possession thereof himselfe, who was the naturall father of Gods people; that we might learne that

the possession of the coelestiall inheritance comes not vnto vs by nature, but by the grace of God: Nay which is more God would not that *Moses* the giuer of the Lawe, should lead the people into the land of *Canaan*: to teach vs, that it is not by the Lawe, or by our Workes, that wee enter into the kingdome of heauen.

Act. 7. 45.  
Hebr. 4. 8.

Gal. 3. 24.

What then? the charge of bringing the people of God into the promised land was given to *Iosuah* called also *Iesus*; and Saviour being a figure & type of Iesus Christ. *Moses* onely brought them vnto the borders of the land, and deliuered them into the hands of *Iosuah*, because the law doth lead vs to the Gospell, and is vnto vs a Schoolemaster to bring vs to Christ, driving vs vnto it by threatnings, and representing him vnto vs by figures and shadows. Man then being thus fallen, and tumbled into the pit of death, could not rise, or lift himselfe vp againe, but by Gods merite grace, and assistance: He and none but he that breathed into the face of *Adam* the breath of life corporall, is able to inspire into the soule of man life spirituall. For as *Epiphanius* reporteth of those which trauell through the Deserts of *Syria*, which are nothing but lands, destitute of all commodities requisite for passengers, that if it happen that the fire which they cary with them goe out on the way, they kindle it againe at the sunne by certaine deuises: so man hauing carelessly put out the sparkes of Gods grace in him, there is no other meanes to light them againe; but



at the sunne of righteousnesse, and he must of necessity haue recourse to the Father of lights.

Now the meanes which God vsed for to raise againe man, is no other then that which he foretold Adam, *That the seed of the woman should breake the head of the Serpent.* Whereof God himselfe was pleased to be the first Evangelist: and that as the woman had brought vnto man the fruit of death; the woman also should beare vnto him the fruite of life. This meanes is *that when the fulnesse of times was come, God sent forth his Sonne made of a woman,* his eternall word clothed with our flesh, hereby making an affinity, as it were betweene God and man: the Sonne of God vouchsafing himselfe to become our brother, that we might bee made the Sonnes of God. He hath taken our humane nature vpon him, that he might make vs partakers of his diuine nature: hee hath taken our flesh, that hee might giue vs his spirit: he became a stranger here belowe to make vs domestiques with his Father above. He that is the Father of all Eternity would be borne in time as a child. The word was contented to stammer here amongst vs, that wee might speake with boldnesse and assurance vnto God: taking vpon him the forme of a seruant, that wee might raigne as Kings with him.

Gen. 3. 19.

Gal 4. 4.

By this meanes wee haue familiar accessse vnto God, since he doth put of the glorious beames of his countenance, and that Maiestie which would haue swallowed vs vp: shewing himselfe vnto vs,



Exod. 33. 20.  
Iudg. 6. 22.

Psalme. 69. 4.  
Mat. 8. 10.

1. Pet. 1. 24.

Coloſ. 1. 19. 20

in a familiar faſhion and accessible manner in his Sonne, which is our Emmanuell, that is to say, God with vs. Whereas therefore it was once an vsuall speech in Israell; *we shall dye for we haue seene God.* Now we may and ought to say wee shall liue for God hath made himſelfe viſible, and giuen vs acceſſe vnto him by the incarnation of his Sonne. In which worke the ſecond Perſon in Trinity was only imployed. For by whom could we bee made the children of God; but by him who was his only Sonne? by whom elſe could we be inſtructed then by him, who is the wiſdome of the Father? by who could he ſpeake to vs, but by him, who is the word it ſelfe? And by whom could he reſtore things to their former eſtate, but by him by whom hee created all things? Yet is not this all; for in our fleſh, he would ſuffer the puniſhment, which wee deſerued and to ſatiſſie therein for vs the iuſtice of God, as he himſelfe ſaith, *I haue reſtored that which I tooke not away: For Ieſus Chriſt had not where to lay his head that we might haue whereon to reſt our ſoules; he that was the bread of life, was hungry that wee might be ſatiſſied: he died to giue vs life, hauing drunke the cup of the wrath of God, that he might water and reſreſh vs in the riuers of his pleaſures: And as S. Peter ſaith, he himſelfe bare our ſinnes in his body on the tree, that we being deliuered from ſinne ſhould liue in righteouſneſſe, by whoſe ſtripes wee are healed. For S. Paul ſaith, It pleaſed the Father that in him ſhould all fulneſſe dwell, and by him to reconcile all things*

things vnto himselfe, and to set at peace through the bloud of his crosse; both the things in earth, and the things in heauen. Death had swallowed him vp, but as Fishes swallowing vp the bait are taken; so death in taking Christ, was taken and overcome by him: because he was life it selfe, and by reason of his Iustice, and Innocency death had no power over him.

There is nothing more worthy of admiration then this death, by which he triumphed over the power of hell and Satan; by which God both punished and pardoned our sinnes, displaying in one and the same action, his soueraigne Justice, and his infinite mercy. All the triumphes of the greatest Emperours are not able to countervail the death of the Sonne of God: the liues of all the men in the world, are not equivalent to the death of Iesus Christ. All the Crownes of the Kings of the earth, are not to bee compared to the Crosse of Christ: and all the grace and glory of the world, comes short of his disgrace: And as it is the proppe of our Faith, so it is the summe of our knowledge to know Iesus Christ crucified.

His death taketh away the bitterness and curse of ours, and causeth that a farre off it seemes to be a spirit walking on the Sea; yet when it drawes neare, we know that it is Iesus Christ himselfe who cometh to vs; and we haue by his blood free libertie to speake vnto God with full assurance and confidence, so that we may not onely implore his

mercie; but also challenge and summe up his Iustice, saying, Lord, thou art iust, and therefore thou wilt not be payed twice for one debt, neither punish in thine indignation my sinnes, for which thy Son hath suffered. By this meanes the Iustice of God changeth its nature towards vs, and of a iustice condemning vs, it becomes a iustifying iustice: and of a iustice which punisheth our sinnes, it becomes a iustice, which maketh vs iust before God.

prayeth

And let vs consider what manner of Advocate this is, who not only pleadeth for vs, but also payeth for vs, who not onely doth make intercession for sinners, but also of sinners maketh them righteous. What a Physician is this, who himselfe taketh the Physick, and the patient is healed thereby? ha-ving thus suffered death for vs, he hath also overcome death for vs: As the combat of his death is for vs, so the victory of his resurrection is ours: after which he ascended into heauen, from whence he sheweth downe his graces vpon vs, there he heareth our prayers; there he receiveth our soules, which he hath purchased vnto himselfe by his own precious blood. He is the pledge vnto vs of the portion which we haue in his kingdome, which we aspire and take vnto, as being strangers in this world, but Domestiques with God; as dying here, but heires of life Eternall: being to striue against the world, against publick decrees, and iudgements, against common and received customes, against the exesse and disorder of sinne and idolatry, like

to certaine fishes which swimme continually against the current, and bend their course toward the fountaine, expecting the comming of Christ to judge the quick and the dead, and to raise our bodies from the dust, that both in body and soule we may raigne with him eternally.

Behold (beloued) the summe and substance of the Gospel of Christ, of which *S<sup>t</sup> Paul* saith, that he is not ashamed, that is, that hee glories in it maugre all mens censures, and contradictions: whereof we are to speake in the second place, and of the meanes which Satan and the flesh doe vse, to make men distaste, and to be ashamed of the Gospel. For the same Apostle tels vs, that the Gospel is a stumbling block unto the Iewes, and unto the Greekes foolishnesse: that is to say, the Iewes are offended to heare of a *Christ* a God-man, of a crucified God, of one who called himselfe, the son of David, and yet affirmed himselfe to be more ancient then Abraham. They were offended to heare of a Gospel, whose first clause was, *Blessed are they that mourne*, and which doth promise afflictions and crosses to them that entertain it, as it were to chase and drive away the auditors; They did thinke it strange that Iesus Christ should send simple and ignorant Disciples to confound the wisest Philosophers: poore fisher men for to propagate and establish his kingdome throughout the world. As also that the Gospel should be clad in the simple attire of a vulgar stile, destitute of quaintnesse and elo-

The second point.

1. Cor. 1. 23.

Ioh. 8. 58.

Mat. 5. 4.



eloquence ; especially in an age wherein secular knowledge flourished so much , and humane Eloquence was come to the top of its perfection. These things which seeme hard of digestion vnto humane sense, yet being well considered, are found convenient , and agreeable to the wisdom and power of God.

For when wee speake of the humility of the Incarnation of the Sonne of God, it must not seeme strange if he humbled himselfe so low , since hee came to satisfie for our pride , since man had throwne himselfe downe head-long in coueting to be equall with God , it was needfull that God should become like to man , to saue and redeeme him: it was required that he should be man for to dye, and God for to overcome death, and that hee should be infinite in riches, since he was to satisfie for infinite debt.

Furthermore let not the humility of his birth be an occasion of offence vnto you , but cast your eyes on the Starre that then appeared: on that heavenly Quire of Angels that sang : on Herod who was troubled and astonished at it. If it seeme strange that he was hungrie, consider on the other side, that with few loaves he fed thousands of men. If it be a thing vnbecoming the King of Kings, to pay tribute to *Cesar* , remember that hee caused a fish to pay it. In a word in the 4. Verse of this Chapter, the Apostle saith, he died, *but was declared to be the Sonne of God with power , by the resurrection from*



from the dead. And his divine power was seen more apparantly in his infirmity, as the splendor of the lightning is better perceiued in the night, then at noone day.

No more cause of offence is there in this that he bids vs take vp his Crosse and follow him, and to prepare our selues to suffer afflictions and tribulations. For what is more correspondent vnto Equity, then to partake with Christ in his afflictions, since we hope and desire to be partakers with him of his glory? These are gracefull spots, and glorious disgraces to beare in our bodies the markes of the Lord Iesus. Is it so great a matter to loose our goods for his sake, who lost his life for our saluation? To shed some teares for him, who for our sake hath shed his most precious blood? to suffer corporall death for him, who hath purchased for vs eternall life? What matter is it to the faithfull, if he giue vp the Ghost by the mouth, or by a wound, if he loose his life by the sword, or by sicknesse, that he dye the death of the righteous, and his soule enter into that rest which is promised to the Children of God?

As for the condition of the Apostles who were fisher-men, and ignorant, it serues to make the worke of God in them more admirable: for then the divine power appeares more manifestly, when all humane meanes are wanting: To ouercome Ignorance by Learning, is not worthy of admiration: but to convince the learning of the wise, by  
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Gal. i. 1.

the simplicity of Idiots, is a worke which belongs only vnto God, who in a moment hath giuen vnto ignorant men the knowledge of all tongues, who hath changed the ships of the Apostles into the Church; their fishes into men, their nets into preaching, and made St Paul who was a wolfe, worrying the Church, in an instant to become a Lambe, and of a Lambe, a most worthy Minister of his Word, that he might know *that his vocation was not of men, neither by man, but of Iesus Christ, and God the Father.*

As for the scandale taken by some at the simplicity and plainenesse of the stile of the Gospel; let them know that this simplicitie is more agreeable to the stile of Lawes, which would loose of their force and Authority, if they were gaudily decked with the flowers of Rhetoricke. It being the intent of Kings not to shew therein their eloquence, but their Authority. Besides it stands not with reason to attire a chaste Virgin in the habit of an impudent harlot; nor to cloath celestiall wisdom, with the nice & alluring termes of humane wisdom.

You may perhaps thinke, that all this is spoken against persecutors, & tyrants only, or else against Pagans and Infidels, who strived to disgrace and defame the Gospel. Let vs not deceiue our selues, for euen amongst vs also, there will be found many, who are ashamed of the Gospel of Christ. For how few are there amongst vs, who rejoyce and glory

glory in the Crosse of Christ, who cast downe all their greatnes at the feete of his Crosse, and doe boast of their sufferings for his sake? Bee ashamed whosoever glorieth in his riches, nobilitie, honors, or dignities more then in that hee doth belong to Iesus Christ, and doth not belecue that his truest greatnesse consists in this, that he is a child of God by Iesus Christ: that such a one is ashamed of the Gospel of Christ.

Is it not true that when we are in company, and in the midst of all our jollitie, we are ashamed euen to speake of the Gospel of Christ, or to propose any thing tending to edification: for feare to shew our wisdom out of season, when wee rather choose to speake of scurrilous, and indecent matters, or to slander, and backbite our neighbours? This is truly to bee ashamed of the Gospell of Christ. And those which are such, if they should liue in a Countrey, where they should be persecuted for the Gospels sake, they would straitway turne their backs to Christ: For hee which is ashamed of Iesus Christ amongst his friends, how will he confesse him amongst his enemies? He that sitting at ease at table, or walking vnder some pleasant shade, dares not speake of Christ, how will he defend him on the rack, or at the stake? how will he indure aduersitie, who melteth away, and is corrupted with prosperity?

As when a tree loaden with fruit is shaken with a boisterous winde, the fruit which is rotten at the

heart, or hath not fast hold of the tree, falls presently to the ground: so when any winde of persecution ariseth, wee see that the hollow hearted, and which are, as it were, worme eaten with hypocrisie, cleave not fast to Christ, but for fashions sake only, or some worldly respect, and by and by doe fall away. And when I doe reade vpon this subject the histories of Martyrs, whose vertues yet to this day somewhat beare our vices, who in the times of our Fathers, were so lauish and prodigall of their owne blood, and so chary and sparing of the glory of God: I find that they died more willingly, then wee doe speake at this day for the Gospel: that they were more ready to shed their blood for the glory of God, then wee in these dayes are to spend our money for his seruice. So that if some one of those faithful seruants of God, which planted the Church during the time, even of their persecution, should come now at this day amongst vs, hardly would he discern his owne flock, and would maruell that it hath in so little time so much degenerated: he might finde riches increased, and zeale diminished, more peace and quietnesse but lesse godlinesse? whence it proceedeth that the Gospel is become odious, and the Papacy ere we are aware getteth ground amongst vs.

The weake are offended at our profane humors, and doe impute our vices to our Religion. God grant that you may long enjoy this grace and prosperity, and God prelerue your KING, vnder whose



whose wife and Religious Government you live in rest and tranquillity: but know withall, that the safety of the KINGS Life depends on the piety and innocency of his Subjects; & the only meanes to continue long this fauour, and bounty of God towards you, is not to abuse it, but to husband well the times and opportunity, which God giueth you, & which he hath not giuen vnto your neighbour Natiōs, whom he hath exposed to your view as examples of thraldome, and cloudy ignorance, vpon whom Satan hath cast a thicke and palpable mist, arising out of the bottomlesse pit, whiles that within your borders the glorious light of the truth of the Gospel shineth brightly, that acknowledging your owne happines by this comparison, you may learne to glorifie God, and not to abuse his blessing by vnthankfulnesse.

By all that which hitherto hath beene spoken, you may haue learned these two points. 1. What the Gospel of Christ is. 2<sup>ly</sup>. What it is to bee ashamed of it.

Now let vs learne the third, which is the resolution of S. Paul, by which he glories in the reproach for the Gospel, and contemnes the disgrace of men, saying, *I am not ashamed, &c.* Which is all one with the exhortation that hee makes to his Disciple *Timothie. Bee not ashamed of the testimonie of our Lord, but be thou partaker of the afflictions of the Gospel according to the power of God.* This holy Apostle was not ignorant what was the hatred of the

The third point.

2 Tim. 1. 8.



World towards the Gospell: hee knewe well *that*  
*Shepherds and Pastors were an abomination*, natural-  
 ly, *unto the Egyptians*, as *Ioseph* laid vnto his bre-  
 thren. Hee was not ashamed to doe what *David*  
 did, which was to feed his fathers sheepe, those  
 sheepe which *Christ Iesus* had redeemed by his  
 pretious blood, and did glory in being an Herald  
 of the *ministry of reconciliation*, an *Ambassadour for*  
*Christ*, and preacher of peace betweene God and  
 Man, according to that which after the Prophet  
*Isaiah*; *S. Paul* himselfe saith, *How beautifull are the*  
*feet* (that is the comming) *of them which bring glad*  
*tydings of peace*, saying vnto *Zion thy God* *raigneth*.

Hee was not ashamed to vndergoe that charge  
 which *Iesus Christ* himselfe had vndergone. For  
 as a King foundeth an order of Knights, whereof  
 he himselfe is the chiefe: so *Iesus Christ* hath insti-  
 tuted the Ministry of the gospell, of which order  
 he himselfe is the head, being pleased to be parta-  
 ker in the charge. Hee was not ashamed to preach  
 vnto men the divine mysteries which the Angels  
 themselues doe admire, *and desire to looke even to*  
*the bottome*, as *S. Peter* telleth vs alluding to the  
 Arke of the couenant, called the *Eternall*, vpon  
 which was placed the mercy seat, a type and figure  
 of *Iesus Christ* our propitiatiō vpon which there  
 were placed two Cherubins bowing downe their  
 heads, and their faces being turned toward the  
 Mercy seat, to shaddowe out the great attention  
 of the Angelicall spirits, in admiring the mystery  
 of

Gen. 46. 34.

2 Cor. 5. 18. 19

Isa. 52. 7.

Rom. 10. 15.

1 Pet. 1. 12.

1 Sam. 6. 20.

of our reconciliation in Iesus Christ. Wee ought not therefore to maruell if in the first of *Samuell* the Bethshamites hauing taken off the propitiatory that they might looke into the Arke (that is, might approach neere vnto god without Iesus Christ) were consumed with great plagues and mortalitie.

6. 19.

In a word, our Apostle was not ashamed to preach the myserie of our reconciliation with god, which is the highest of all mysteries, surpassing by many degrees the worke of the creation it selfe. For if it bee worthy of admiration that the Creator hath made the Creature, it deserueth far greater adimiration, that the Creator should become himselfe a Creature. And as for the fauours that god hath bestowed vpon vs, as great a difference as there is betweene the terrestiall Paradise, and the celestially, betweene the tree of life, and Iesus Christ, who was life it selfe, between the foure riuers which watered the garden of Eden, & those foure others, as *S. Paul* reckneth them; which doe flow from Christ their Fountain, to wit, that *God hath made him vnto vs wisdom, and righteousness, and sanctification, and redemption:* so great a disproportion is there, betweene the graces that wee haue lost in *Adam*, and those that are offered vnto vs in Iesus Christ: so that I dare confidently affirme, that this fall of *Adam* hath bin happy to the children of God, that there was (if we may say) good hap in this unhappinesse, and that if we had not fallen

1 Cor. 1.30.

fallen into death, we had neuer attained to so blessed a life.

Ser. m. 4.<sup>to</sup>

2. p. 339.

340. 341.

Ioh. 15. 3.

Rom. 10. 17.

Isa. 53. 1.

But the chiefeft reason for which the Apostle doth rejoyce to be a Herauld, and Preacher of the Gospel, is that which he expresth in this text, *because it is the power of God vnto saluation to euery one that beleeueth*, that is to say, because it is the sauing power of God, by which he doth saue those that beleeue: for the Gospel is the meanes which hee vseth to purifie, and cleanse our hearts: *Ye are cleansed through the word which I haue spoken vnto you.* As the spittle that commeth out of the mouth of man doth kill Serpents: so that which proceedeth out from the mouth of the faithful Ministers of Gods Word, doth quell and kill the euill thoughts, and imaginations of mens heart, which are that Legion of domesticall spirits, which haue neare intelligence with the Diuell. It is the word of God, whereby hee toucheth the hearts of penitent sinners, and imprints therein the stampe of Faith: *for Faith is by hearing, and hearing by the word of God.* It is a powerfull meanes, which by a gentle violence, and a necessitie, without any constraint, doth bow and bend the hearts, and bringeth them into the way of saluation, by reason of which efficacie, and power, it is called the *Arme of the Lord*: because by this meanes God doth lay hands, as it were, on our soules, & pulleth them out of Satans power, and leadeth them into the way of euerlasting saluation.

The

The Apostles to the Hebrewes doth resemble it to a two edged sword, by reason of its two fold operation, and vertue. *Jeremie* tearmeth it a fire and a hammer, which breaketh in peeces the hard rockes: because it heateth our hearts by kindling zeale in them, and ouercommeth and mollifieth the hardness of them. For as God with his owne finger wrote the Law in the Tables of stone, so he ingraueh his Gospel in our flintie and stonie hearts, by vertue of his Spirit, which is the finger of God. The which I say, that none should thinke, that it is the smooth and sweet Eloquence of him which preacheth the Gospel, that giues efficacy to the Word of God. Farre bee it from our thoughts. This vertue proceedeth from the Spirit of God, which imparteth force & efficacy, without which the Word of god is a dead letter, and a sound beating the Aire. We knocke at your Eares, but god toucheth, and openeth your hearts: We sowe the seed, but god sendeth the raine to water it, and causeth the Sunne of his blessing to rise vpon it: *neither he that planteth, neither he that watereth, is any thing, but God that giueth the increase.*

Who was more eloquent then *isaiah*? Moreover his condition also, and quality seemed to command attention; for he was a Prince of the bloud Royall: Neuerthelesse he complaineth, that he *had laboured in vaine*, and that none had beleued his report. To the end that those whom god imployeth in his worke, if they desire that their labour might

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prosper

Heb. 4. 12.

23. 29.

1 Cor. 3. 7.

Isa. 53. 1.



prosper, should ascribe all, not to their owne sufficiency, and industrie, but to Gods heauenly benedictions: And that they beware how they fashion themselves to the itching eares of their Auditors, who in these dayes require rather elegance and sweetnesse of stile, then soundnesse of matter: delight more in the words, then in the sense; more in sauces, then in solid and substantiall nutriments, who had rather haue their eares tickled, then their consciences pricked: not vnlike to a bad Porter, who therefore will not let in an honest man, because he is not well clad, and according to his liking.

In the meane while this is not the way to profite, and goe forward in the feare of God: Doe you thinke that with flowres of Rhetorique, you are able to perswade any to take martyrdom, or with eloquent Tropes or Figures, to giue comfort vnto him that lieth at the point of death? Is not the Gospel, the Physicke of our soules? What matter is it whether the Physitian be eloquent, so the Physicke be wholesome? Is it not the Letters Patent, and Pardon of our crimes, and what need we care in what termes it be pen'd, or writen, so we be released by it out of the bondage and thraldome of Satan?

Exod. 20. 25.

God in the old Testament commanded, that his Altar should bee built with rough and vnpolishe stones; to shew that he loueth simplicity in his service. Hold this for truth, that he which profiteth most



most at a Sermon, is not he who sayth, O how well hath this Preacher spoken! but he who crieth out, O how wickedly haue I liued! and how haue I transgressed the rules and precepts that this man hath proposed. It is not he who weigheth & scan- neth the phrased and periods of the Preacher, but he who doth sound the bottome of his owne con- science. Those beasts, which were cleane, were known and distinguished by chewing the Cud: In like manner shall we be cleane, and acceptable sa- crifices to God, if we often ruminate and meditate on the Word of God.

Truly I am fully perswaded, that all my brethre and fellow labourers in the worke of the Lord, could wish with me, that we were all speechlesse, so ye were faultlesse; and that wee might be despi sed, so that God might be glorified. But if they will haue their preaching effectuell, let them speake with a holy boldnesse; as God speaking by their mouth, let them not sooth and flatter the sinners, but cause them to feelee at the quicke their sinnes, without excepting of persons, or flattering any mans greatnesse. A rich man is not otherwise taught then a poore, the same medicines serue as well the great, as the small: It fareth alike in spiri- tuall medicines: without reprehension the Word preached is a sword without a point; or as a lampe on which one powreth oyle, but neuer lightens it. To be afraid to rebuke a sinner, for feare of offen- ding him, is a respect full of crueltie: not vnlike vn-

to him, who is afraid to saue a man, who is ready to be drowned for feare of hurting his arme, or of plucking one haire of his head.

4.2.

Gal. 2.19.

These wholesome effects of the Word of God, are not without faith, without which the Word of God can neither take root, nor bring forth fruit in our soules, as the Apostle to the Hebrewes saith, *that the word which they heard, did not profit them at all, because it was not mixed with faith*, which also is the reason that S. Paul, after he had said, *that the Gospel is the power of God*, doth adde, *to euery one that beleueth*. This faith is not an historical, as that of the Church of Rome, who beleueth only in grosse, that whatsoeuer is contained in the word of God, is true: but it is a Faith, which to knowledge joy-neth assurance, and confidence, which besides a generall knowledge, applieth vnto it selfe in particular the Word of God, not saying only that Jesus Christ suffered for sinners, but also adding with S. Paul, *that Christ hath loued me, and giuen himselfe for me*.

It is not also an Implicite faith, by which a man beleueth whatsoeuer the Church beleueth, or what the Priest beleueth, without knowing what we ought to beleue, or any reason why the belief of this, or that Church is the better: A man can not beleue by an Attorney, nor can any one bee saued by another mans faith: hee that perswades himselfe that an other can beleue for him, may well feare least another should bee in Paradise also  
for

for him. The Prophet *Habakuck* telleth vs, *that the iust shall live by his faith*, then surely not by another mans.

2.4.

Neither is it a faith of Miracles, wherof so small a quantity as is a graine of Mustard seede, can remoue mountaines: for this faith were it as great as a mountaine, cannot remoue a soule from hell to Heauen; which casteth out of other mens bodies, vncleane spirits, but cannot chafe out of its owne heart, wicked concupiscences: which in others can heale corporal maladies, but cannot cure a mans owne soule of spirituall diseases. But it is a faith which receiues with loy the promises made vnto vs in Iesus Christ, which embraceth him as good tydings sent from heauen, which applieth vnto it selfe the words, which the Apostles did speake vnto *the blinde man whom Christ called, be of good comfort, the Master calleth thee*. This is a faith which disburdens his sinnes vpon Iesus Christ, which giueth peace, and rest vnto the conscience, which doth behold the booke of the Gospel with the same eye that a faithfull wife doth her marriage contract, or a louing sonne the last wil and testament of his father, who thereby is incited to loue God, and to glorifie him both by his words and workes, being iust in all his actions, humble in prosperitie, patient in aduersitie, charitable towards the poore, and burning with the zeale of the house of God.

Marke 10. 49.

For without these things, Faith is a name with-

Heb. 11. 6.

our substance, a shadow without a body, and in stead of an assurance and confidence, a benumbing and a spirituall lethargie, *without this faith it is impossible to please God*; without this faith, wee make God a lyar, as doubting of the truth of his promises; without this faith, we expose our selues quite naked to the assaults of our aduersarie: for it is a buckler, whereby wee repell the fierie darts of Satan. Maruell not then, that although the merits of Jesus Christ be sufficient for all, yet all are not saved, since all haue not this faith: For vnbeleefe casteth away the remedies which God offereth, and ouerturneth the medicine. This faith ought to be nourished and confirmed by prayers, by hearing of the Word preached, by godly and religious company, and by all manner of good workes. But if after all this, some infirmitie remaine, you may nevertheless be saued: With a shaking and trembling hand, you may receiue the almes which God reacheth out vnto you. All those that looked vpon the brasen Serpent. had not their sight alike good; and yet were all alike healed. God doth not so much require of vs a perfect faith, as a true faith without hypocrisie, and which endeavouring to fortifie, and strengthen it selfe. cryeth out as the father of him that was possessed of a Devil, *I beleene Lord, helpe my vnbeleefe*. God who hath put this treasure in our earthen vessell; who doth perfect his grace in our weakenesse, in the time of neede, sustaineth our infirmitie, aboue all, when death approacheth,

Mark. 9. 24.



proacheth, then doth hee wipe away the droppes of bloud, then doth hee say vnto the soule of the faithfull, be not dismayed, Iesus Christ is at hand, ready to giue thee a crowne of glory. The faith of the true beleeuers is no confused, or vnsettled faith. As the needle in the Mariners Compasse, is fixt & immouable in the greatest tempest, because it is directed, and gouerned, not by the turbulent wind, but by the constant and vchangeable Heauens: so the faith of the faithfull abides firme amidst greatest perplexities, because she is not ruled and guided by the inconstancie of worldly affaires, but according to the sure promises of the euerliuing God.

But lest that any invited to receaue this grace should think himselfe excluded, either by the baseness of his stocke and kindred, or by the vildnesse of his owne condition, S. Paul addeth that this salvation is sent *first to the Iewes, then also to the Greeks*, leauing vs by this example to collect this generall rule, which S. Peter proposeth in the book of Acts *God is not acceptor of persons*. For Iesus Christ by the vocation of the Gentils hath broken downe the partition wall which was betweene the Iewes and the Gentils: yet notwithstanding S. Paul saith, *first to the Iewes*, placing in the first ranke the Iewes, in respect of the prohibition that Christ gaue vnto his Disciples, *Goe not into the way of the Gentils*: whence also it is that he saith, *that hee was not sent but vnto the lost sheepe of the house of Israel*, following

10.34.

Mat. 10. 5.

Mat. 15. 24.

13. Act. 16. 46.  
*Unworthy*  
 Mat. 19. 30.

ing which example, S. Paul bespeaketh the unbelieuing Iewes in this manner, *It was necessary that the word of God should first haue beene spoken vnto you, but seeing ye put it from you, & iudge your selues worthy of everlasting life, lo we turne to the Gentils.* By these meanes the first haue becne the last. And the eldest sonne hath beene made inferiour to the yong prodigall once converted.

Iud. 6. 38. 39.

The like then befell the Iewes which besell Gods fleece, vpon which alone at the first the dew fell, whilst all the earth besides was drie; but the morrow after, the Fleece alone was dry, & all the ground covered with dew. For vpon the Jews only did God at first powre downe the dewe of his grace: but afterwards it happened, that they alone were depriued of that grace, and other nations receaued into the covenat of God. To this purpose the holy Scripture speaking of those, which are without the Church of God, saith that they are in outward darknesse: And that because *in Egypt the people of God had light while darknesse covered all the land of Egypt.* By this meanes the light was within, and the darknesse outward round about. But in the death of Iesus Christ quite contrary hapned, for darknesse was in *Iudea* alone (howsoeuer *Tertullian* affirme the contrary) whilst that the rest of the earth was illightned. At that time then the darknesse was inward, and the light outward. God by this miracle noting the reiection of the Iewes, and the reception of the Gentils: which may serue

Exod. 10. 22.

23.

In Apoleg.  
 cap. 21.

to

to advise and warne vs; *For if this be done to the greene tree, what shall be done to the dry?* If it fared so with the naturall branches, what shall bee done to vs wild branches ingrafted in their roome, if wee sinne by the like vnbeleefe? For hath God, thinke we, tyed himselfe to vphold for ever those Churches, which abuse his graces and benefits, & make the doctrine of the Gospell to bee evill spoken of? Let vs tremble (Beloued) at such fearefull examples, and prevent those and the like Iudgements of God by true repentance.

Luk. 23. 31.

It remaineth then (Beloued Bretheren) that we make vse of this doctrine for our instruction and consolation. First this excellencie of the Gospell of Christ, in which God displayeth his incomprehensible loue ingiuing his only sonne for mortall and sinfull men, the enemies of God and vassals of Satan, that hee might make them his servants, nay his friends, nay his brethren, nay one body and one spirit with him, and thereby coheires with him of eyerlasting life, so many sweet consolations which invite vs to goe vnto him, so many gracious promises that he will giue vnto vs whatsoeuer we shall aske in his sonnes name, doe serue to solace and comfort the consciences oppressed, yea overwhelmed with the sense of their sinnes, that when the horror of Gods iudgement representeth it selfe before the eyes of miserable and grieuous sinners, they might forthwith cast their eyes on the sacred benefits of Iesus Christ, on the bloud of the cou-

The first vse.

nant, which cryeth better things then that of *Abel*, this crying for vengeance, but that for peace and reconciliation.

If any mans conscience catch him by the throat and dragge him before the iudgement seat of god, let him produce before god this acquittance subscribed with the bloud of the sonne of god, and by which god declareth, that hee is fully content and satisfied. If Saran accuse vs before god, and lay open a long list of our sinnes, tell him I stand not vpon pleading not guilty: I deny them not, but thou shouldst haue added vnder all, *The bloud of Iesus Christ cleanseth vs from all sinne*. Yea these very sins whereof thou accusest me are not my sinnes, but the sinnes of Iesus Christ, since he hath vouchsafed to take them vpon himselfe, as on the other side his righteousness is ours, for hee is the Lord god our righteousness; *And by the obedience of one many shall be made righteous*. He who died for his enemies, shall not hee heare his friends? Hee who prayed vpon the Crosse for them that crucified him, shall not he sitting at the right hand of his father in glory, make intercession for them that put their trust in him? *God who doth heare the cry of the young Ravens*, as the Prophet saith, shall not hee heare his children who call vpon him? Shall his promises proue false, or the death of his Sonne without force and power towards them who beleene in him?

1 Ioh. 1.7.

Rom. 5.19.

Pf. 147.9.

The second.

In the second place the Ministers of the word of



of God haue here a good lesson: for the Apostle exhorreth them hereby his owne example, not to be ashamed, but rather to glory in that they bee Heralds, and Preachers of the Gospell of Christ, & to esteeme of their calling, not because it doth afford them meanes, to bee sumptuously apparelled, and deliciously nourished with little or no paines, while they leaue vnto others the care of their Flocks, who often feed them carelessly, and slightly; but rather because they doe handle the Scepter of the Kingdome of God, that is to say, his word, and because God hath consecrated their lips, to publish vnto men his blessed will.

In the third place let them remember that it is the Gospel of Christ that they preach, to the end that they mingle not with it the inventions of men, nor vaine subtilties, or diversitie of tongues of purpose, to make a vaine ostentation of their learning and knowledge. If they desire that their preaching should bee powerfull in the hearts of men, and should retaine in it the power of God vnto saluation, vnto all that heare them; let them *not offer strange fire before the Lord, as did Nadab and Abihu.* Let them remember that the Law did prohibite *to sowe in one and the same Vineyard, diuers seedes; neither to make a garment mingled of linnen and woollen.* God teaching vs thereby, that hee will not haue any artificiall medlie in his service. In a word let them remember, that which they preach is the Gospel of Christ. As the Apostles who had

The third vse.

Lev. 10. 1.

Deut. 22. 9.

Lev. 19. 19.

Ioh. 21. 6.

fished all night, and could catch nothing; when at the word of the Lord they cast out their nets, they brought to shore a multitude of fishes: so if you cast out the nets of your preaching according to the word of the Lord, following his commandement, you shall draw a multitude of soules vnto you, and shall see with Ioy some fruit of your labours. If you distribute no other bread to the people, but that which Christ hath put in your hands, you shall see it increase, and multiply, and the blessing of God to bee powred out vpon your labour and trauaile.

The 4. Vse.

1. Kings 4. 29.

Ps. 50. 16.

Luke 4. 41.

Fourthly, since the Gospel is the power of God to salvation, let vs beware aboue al, that we deprive it not of that vertue and efficacie, by a wicked life, contrary and repugnant to our profession and preaching: for as the staffe of *Elizeus* had not the like vertue in the hand of *Gehazi*, as in *Elizeus* his hand: so the instructions, which in the mouth of a man fearing God, are full of power, in the mouth of a prophane Minister, haue not the like force & vertue. Therefore God sayth vnto the wicked, *why takest thou my Couenant into thy mouth?* And Christ commanded Satan to hold his peace, when he cryed out, *Thou art the Christ the Sonne of God.* Knowing that the Gospel in the Devils mouth leeseeth its power and authority. For the people will not beleue that the Minister speaks in good earnest, while they see him doe cleane contrary to that which he speaketh, being like to Trumpets which  
animate

animate and incourage others to the battell; but keepe themselves without: or as he who beares a Lanthorne, and hath himselfe least light. How will ye haue the people fashion themselves to sobriety and decencie in apparell, to chastity and sanctity in speech, if their Ministers be dissolute, and desboite, if they be riotous, and immodest in their apparell, and contemners of Gods sacred Name? How will ye haue the people to bee drawn from idlenesse, and from Stage-plaies, where the practices of bawderie, and beastly lusts are represented and acted. If the Ministers themselves bee addicted to them? From thence it happens, that as in the dayes of *Heli* the Priest, for the sins of his children, *the people abhorred the Offring of the Lord*; so because of the vices of Preachers, the people contemne the Preaching of the word. Therefore how learned and eloquent soeuer they be, they shal not escape Gods judgment; they shall bee like vnto those Carpenters, who did build the Arke. And notwithstanding were drowned by the flood: or as the men of Tyre and Sydon, who furnished *Salomon* with the materials for the building of the Temple, and yet were strangers and aliens from the House of God, and his Covenant.

1 Sam. 2. 17.

In generall Beloued, we doe exhort you all in the Name of God, and by the tender mercie and compassion of the Lord, by the pretious bloud of the Covenant, by the honour that yee haue to bee made the Children of God: as ye affect the glory

Mat. 2. 9. 10.

Rev. 5. 4 5. &amp;c.

V. 4.

of God, and your owne salvation, that you cherish and make account of the Gospel of Christ, and that ye despise not, nor neglect this grace of God, which hath caused to shine so clearly in this your Land, the light of his Gospel. For that is come to passe here, which happened in Ierusalem then, when the Law, which had lyen hid in the Temple, and was accounted for lost, was found againe, and restored to light; As happened to the wise men, which reioyced with an exceeding great Ioy, seeing the starre which led them where the Babe was. As to Saint Iohn, who wept much, because no man was found worthy to open the booke, because it was sealed with seven scales: but afterwards he was comforted in that, that the Lambe of God, which is also called, the Lyon of the Tribe of Iuda, came forth, and opened the Booke, to manifest to men the will of God. Yee are they to whom it hath beene manifested, with more light, with lesse danger and trouble; but take heede that ye be not of the number of those of whom S. Iude speaketh, which turne the grace of God into wantonnesse, and that the patience of God make you not slothfull and negligent.

Take heede that the ease and pleasures of the World, make you not forgetfull of what belongs to the Crosse of Christ: Know ye that albeit God doe exempt you from flying your Countrey for the Gospels sake, yet ought you to liue as strangers and sojourners vpon the earth: Albeit that God doth free you from the crosse, yet you ought



to crucifie your flesh, and mortifie your affections. Albeit that you loole not your goods for the Gospel of Christ, yet ought you to be ready vpon occasion to leaue them, & to possesse them, as thogh you possesse them not, being liberall and charitable towards the poore; *making to your selues friends of the Mammon of unrighteousnesse, who shall receiue you into euerlasting habitation?*

Luk. 16. 9.

These things are taught you by your faithfull and painfull Ministers in your owne tongue, with more learning, Eloquence, and familiarity; but it is good that God be glorified in euery language, and and that you should know the Joy and fellow feeling that forraine Churches haue of the blessings that God hath accumulated vpon you, and of the v-nion, which is betweene vs all in the very same Doctrine and Faith.

The God of Heauen, which hath giuen vs his Sonne to be our Saviour and Redeemer, shewre downe from aboue his graces vpon the Gracious KING, whom he hath sent and set ouer you, and continue to stirre his Royall Heart, with godly & holy resolutions for the good of his Church. Conduct by his Holy Spirit, the Ministers of his Flocke, blesse plenteously the people whom hee hath chosen for his Inheritance, that hauing imployed you in his Service, to glorifie his Name vpon Earth, he may glorifie you eternally in Heauen. Amen.

*Soli DEO gloria.*